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SUGGESTED TECHNIQUES IN GUIDANCE AND COUNSELING WITH INDIAN YOUTH AND ADULTS.

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THIS DOCUMENT SUGGESTS CONCEPTS TO USE IN COUNSELING INDIAN YOUTHS AND ADULTS, AND RECOMMENDS WAYS TO UTILIZE THOSE CONCEPTS. CULTURAL DIFFERENCES, LANGUAGE DIFFERENCES, AND EARLY CHILDHOOD SOCIALIZATION ARE DISCUSSED. EMPHASIS IS PLACED ON HELPING THE INDIAN TO UNDERSTAND THE AMERICAN CULTURE AND GUIDING HIM TOWARD A VOCATION. (CL)

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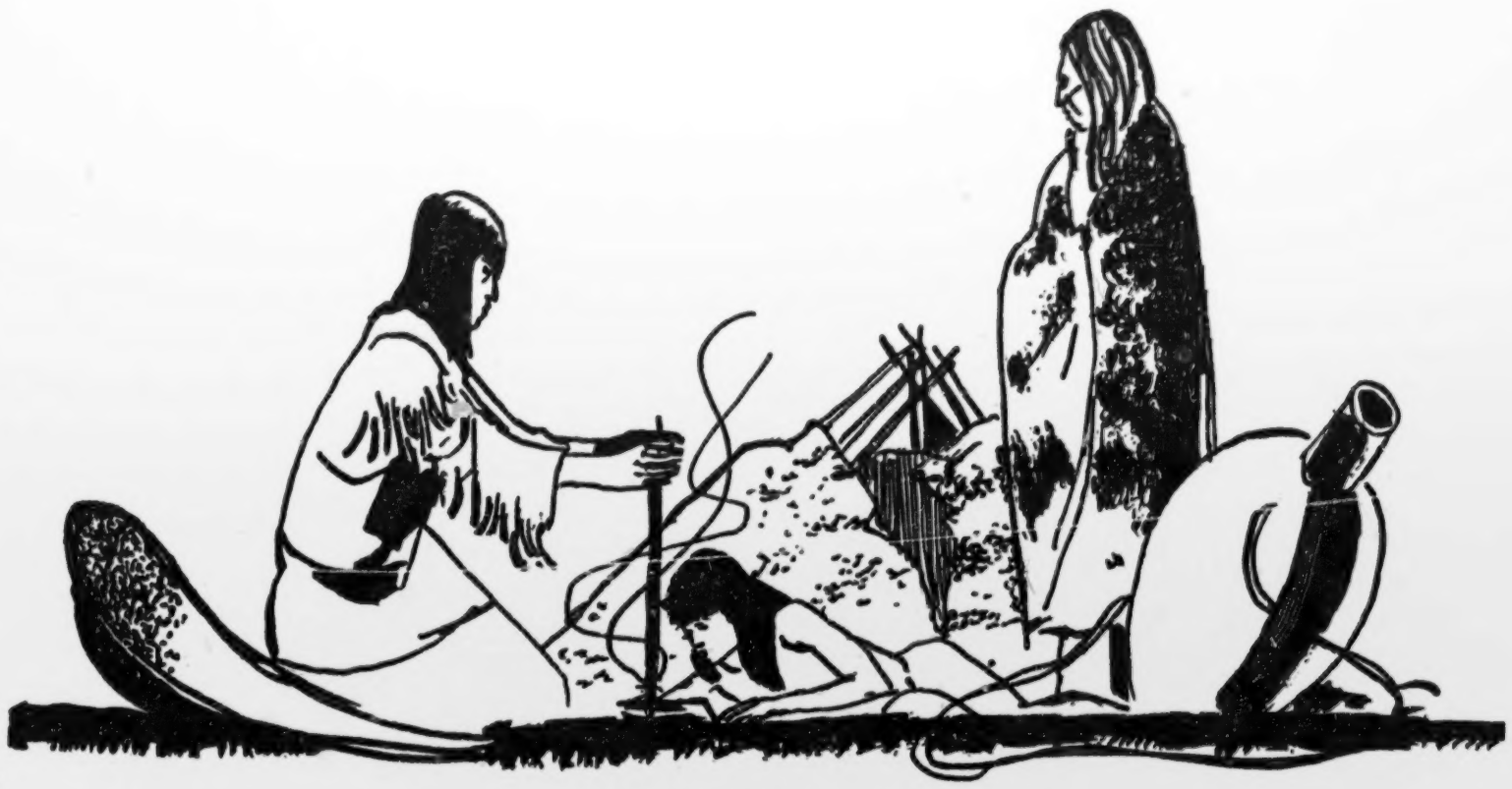

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FOREWORD

This publication was made possible by the efforts of a number of graduate students who attended a seminar on Problems in Indian Education held during the summer of 1964 at the University of Nevada, Reno, Nevada.

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SUGGESTED TECHNIQUES IN GUIDANCE AND COUNSELING WITH INDIAN YOUTH AND ADULTS

I. Concepts of Guidance

The most important factor in teaching is to establish an atmosphere in which the child will feel free to learn, in which there is no psychological block to learning. Similarly, counselors must be able to establish an atmosphere in which the counselee is free to learn about counseling; structuring comes later. The child must feel free psychologically and must feel that it is appropriate for him to learn.

How does the counselor provide this sort of atmosphere? Carl Rogers lists six conditions that exist and continue over a period of time between therapist and client, and which we will endeavor to adapt to the counselor-counselee relationship, particularly as that relationship develops between the school counselor and the Indian student.

1. A psychological contact must exist between counselee and counselor. Significant personality changes occur only in a relationship between two people.

2. The counselee (the Indian student) is in a state of imbalance between what he is actually experiencing and his concept of himself. He is aware of some element in his experience which is in sharp contradiction to his self-concept. In the Indian child's experience with school, this might mean that his self-concept is made up of his phenomenal field--everything that is experienced and perceived at any one point of action. This is the only reality that anyone can know, and it is what everyone reacts to. This phenomenal field includes both memories of the past and predictions about the future that are available to us. The individual frame of reference--the phenomenal self--is the picture of himself that the child carries with him--his own concept of himself. It is made up of his physical concept of himself--what he looks like physically and what he does physically; the attitudes and values that are characteristic of himself--whether he is honest, polite, able to succeed in most situations, etc.; and what he thinks other people think of him. The Indian school child operates in this state of imbalance when he can't find out how we feel about him, which creates anxiety in him. Very often Indians, in their contacts with us, cannot get any adequate evaluation of how we feel about them. They have developed stereotypes of the "white man" just as we have stereotypes about Indians. They think that we look down on them, that we think they are not worth much, that we de-value them. Since Indian children are trained in their culture in the most impressionable years before they start to our schools and are trained to believe that their traditions are proud and fine, it is a cultural shock for them to find that we expect them to forget all about their culture and traditions and immediately begin

adopting our own. When the Indian child feels that our opinion of him and his culture does not agree with his own concept of himself and his traditions, he is thrown off balance and develops anxiety which may be expressed in many ways. Indian children are secure in their family groups, and their place is assured. In school with strangers they use what they have been taught to do in time of doubt and for self-preservation--be silent and make no move. Only a feeling of trust and a sense of being understood can remove this barrier and make communication possible.

In order to develop rapport or empathy with the Indian child we must try to discern what is in his phenomenal field at the time of our contact with one another. We must ask ourselves, "What do I represent to this child?" and "How do I get to see what he sees?" While we can never completely understand an Indian child (or anyone else), we can use what we know of the Great Basin Indian's culture to help us understand what he sees in the school situation. The Indian child will do what he thinks is most appropriate for him to do. If he sits still and never responds, he is not being defiant; he is doing what Indian children have been taught to do for many generations.

3. The counselor should be genuine in his relationship with the Indian child and not try to deceive the child about himself. We must not pretend to a knowledge about Indians which we do not have, or the child will perceive us as a "phony". We must "come through" to the child as a person who wants to know and understand the child and who accepts him as a person of worth and individuality.

4. The counselor feels "unconditional positive regard" for the counselee. He feels a warm acceptance of each aspect of the Indian child's experience as being part of that child. This involves being non-judgmental, accepting the fearful, defensive hostile feelings of the child just as much as the positive, outgoing, social feelings. It means feeling warmly toward the Indian child--toward his weaknesses and problems as well as his abilities and strengths. This is the sort of outgoingness on the counselor's part which the Indian child must feel and react to in order for him to accept counseling for any personality change to occur.

5. The counselor not only experiences empathy--an understanding of the Indian child's internal frame of reference, his phenomenal self, but he also tries to communicate this understanding to the child. Rogers calls this "sensing the client's private world as if it were his own". This may mean that we can sense the child's fear in the school situation or in the counseling situation without feeling fear ourselves. When the counselor really feels or senses these feelings of the child, he can then communicate his understanding of what the child feels, putting it into words and thus helping clarify it to the child. The counselor's tone of voice will convey his willingness and ability to share the child's feelings; his remarks will fit in with the child's mood. Let us remember that the Indian child is particularly sensitive to changes in tone of voice; his people speak softly and he will equate a raised, shrill voice as anger directed at him.

6. The counselee, in this case the Indian child, perceives that the counselor accepts and understands him. If Roger's hypothesis is correct, the Indian child is then in a position to effect a change in behavior, working through his relationship with the counselor.

It might be pertinent, at this point, to ask what changes in the personality of the Indian child we are concerned about. It would seem that the Indian student is faced with the necessity of making an adjustment to life in a non-Indian world. We would hope that he would not want to give up his own culture, because it has many values for him and for us. We would hope that he would be able to integrate the best of both cultures into an integrated personality--not one torn by anxiety in conflicting loyalties.

II. Implementation of Concepts

This presentation of counseling and guidance techniques with Indian young people has been limited first to the school level of secondary education, and second to post-school counseling, partly because of the counseling experience of the writers, partly because of the problems of scholastic retardation and drop-out among Indian children in secondary schools, and partly because of the scarcity of research and practice of elementary school guidance at the national level. The writers believe, however, that most of the techniques discussed here would also be applicable to the elementary school student and could be practiced both by teachers and counselors. It should be emphasized that the school counseling and guidance services which are reviewed here are for all Indian children and not just for those who display problems of some sort. The counselor will go out with just as much warmth and interest to the shy, withdrawn child who is a model of behavior as to the more aggressive, hostile child who is able to act out his discomfort in a school setting.

Under the heading "Indian Youth and Adult Counseling" we may repeat certain techniques. However, because of the line of demarcation between school and post-school counseling, this repetition is justified, in the opinion of the writers.

Teachers and counselors should remember that there is in Indian culture, as in many other cultures, a deep-set distrust of the "they" people in a "we-they" relationship. Until he is understood, trusted, and accepted, a non-Indian teacher or counselor will be classed as one of the "they" people.

The writers use the terms pupil, student, child or children, youth, and counselee interchangeably when referring to the Indian child or youth being counseled.

A. Securing Background Information

All counselors realize the necessity for developing a picture of the counselee as he lives outside of school--his family relationships, his place and value in the home, his cultural tradition, his community status. This is particularly

true in counseling with the Indian child who brings a double and conflicting set of values to bear on solving his educational problems. The counselor should be particularly aware of possible health problems and should assess the influence of possible malnutrition, diseases of the eye, and incidence of tuberculosis and other diseases within the family background. Referral to public health resources for further study and treatment is part of the counselor's responsibility. The frequently mentioned "apathy" of the Indian child may be the result of cultural conflicts, a low level of physical health, and/or emotional disturbances resulting from inadequately understood school pressures. The cumulative counseling record should accurately note all such factors which might affect the child's attitude in school, as well as all remedial efforts made in the child's behalf.

Although differences in Western and Indian cultures will probably cause the counselor to vary the emphasis he must place on the application of some techniques of counseling, he will remember that the better a counselor "knows" his counselee, the better he can function, and the better he can succeed.

B. Understanding the Needs of Indian Children

The counselor must remain aware that the needs of an Indian child are the same as the needs of all children--to receive attention, love, sympathy, understanding, and to have the feeling of being wanted and trusted. The disadvantaged child senses warmth and interest in the counselor's offering of service; emotion responds to emotion, and most children will eventually relax and respond to the feeling of being where they are wanted and valued.

C. Establishing Rapport

The establishment of rapport, the giving of "unconditional positive regard", might be regarded as the most difficult step both for the counselor and the counselee. Because of the reticence of the Indian counselee and his distrust of the "they" people, the techniques of first contact may have to be more structured than would be necessary for counselees of other ethnic groups.

1. Since our motive in working with the Indian child is to help him achieve his greatest potential in the world as we see it, we need to develop every technique which will help the child. The counselor who has researched Indian beliefs and customs will recognize that the Indian child who sits with lowered eyes and head is affirming respect for his elders. The child has been "raised shy" as one elderly Washo woman expressed it; to try to force

an eye to eye conversation may cause the child to question the counselor's manners and thereby increase the stress of the interview for the child.

2. Seating the child comfortably, near the counselor rather than across the desk, may help to minimize the strangeness of the counseling interview--a new sort of relationship for the child. We might also remember that the Indian child may not have had much experience in talking to a non-Indian adult.

3. Keeping some small, sturdy curios--small, carved animals or unusual shells--on the desk near the counselee's chair may help to decrease the counselee's self-conscious tension. Many persons, adults as well as children, find it difficult to sustain a conversation where they have to look the questioner in the eye for long periods of time; being able to examine and handle a small curio as they talk provides some release from strain.

4. Even before the actual interview, a counselor may begin the establishment of rapport by demonstrating his concern for each pupil's hobbies and activities by participation, where possible, in games and activities in which the student is engaging.

5. Another pre-interview technique is that of frequent, informal discussions both with individual pupils and groups about their academic programs and progress. Group counseling will permit the Indian child to remain within the cooperative peer group with which he has so long been associated as he considers new values, new behaviors, and new activities.

6. Perhaps one of the most difficult practices for the Western-cultured counselor to exercise is the holding back of advice until such time as the Indian pupil requests this aid. The time will come when the counselor will be asked to impart information about school policy, educational and vocational information. If we can help the student determine what his own real objective is, we can respond with the information that will be most helpful. Indians are reluctant to give advice and it is not part of the parental role as they know it; consequently, unasked for advice may not be accepted and used.

7. Since the concept of time, as we use it, is not important in Indian culture, the Indian child should not be pressured into rapid decisions. The counselor must be prepared to allow the Indian child as much time as he needs in working through his maze of conflicts in cultures, loyalties, and abilities. To do otherwise may induce additional frustration and anxiety, which one Indian child called "the ache-all-over-feeling". This sort of permissiveness applies to the number of interviews the Indian child may need in coming to a decision; the interview

itself should be structured as to time limits by the counselor, with a preliminary statement that "we have until such and such a time for this interview".

8. It is most important that we recognize individual differences in degree of acculturation, personality, family support in learning and many other factors in dealing with the Indian child. Gallagher has said that "there is no typical Indian boy or girl. Each one reacts on the basis of early experiences and training and on the basis of his constitutional makeup". We must individualize and relate to Indian children as unique personalities and not just as Indians. From child to child the rate of change and willingness to change will differ. It is up to the counselor to be sensitive to the uniqueness of each child and his problems. Dr. Witherspoon has told us that we must learn what the person feels about himself and that to change behavior we must first help the child change his self-concept, since behavior is only a reflection of self-concept.

9. In the establishment of rapport, as well as throughout the whole counseling relationship, the counselor must practice consistency in his actions. Dr. Witherspoon pointed out that "moving from one culture to another destroys predictability in social relationships" and that Indians tend to fear non-Indians because they do not know what to expect about our reactions and behavior. The simple technique of consistency may help to minimize the "we-they" barrier.

D. Permissiveness

An Indian child may be very reluctant to answer questions about his personal life. Permissiveness in the relationships of adults to children is part of Indian culture and should be part of the counseling relationship. The counselor's function should be free of any tie-in with school discipline or with authoritarian aspects of teaching. Under pressure, the Indian child may ignore questions or evade answers as a form of passive resistance. The counselor should offer a warm, friendly interest in the child's problem, but should not probe for background information that can be obtained in other ways. The permissiveness of non-directive counseling will be helpful in establishing rapport with the student and in helping him find his own solution to his own problem.

E. Testing

The administration of achievement and intelligence tests, and of aptitude and interest inventories, should be interpreted not only to the child but to the parents and the tribal educational committee. An understanding of the ways in which test and inventory results can be used in furthering the best interests of the student may help to promote the cooperation of parents and Indian community leaders.

The interpretation of test results should be based on class norms, developed both for Indians and non-Indians and for the class as a whole. It is also recommended that an item analysis be done on tests administered to Indian children, in order to determine which items have little or no meaning for Indian children. A test is not valid if an Indian (or some other child) has not had the same opportunity to learn the materials on which he is being tested. Interpretation of tests on the basis of national norms alone will work a hardship on the Indian child who is scholastically retarded but not mentally retarded.

Interest and aptitude inventories, non-verbal tests, and problem checklists may be used with Indian children to supplement the regular testing program, and to help discover areas of competence and aptitude hitherto unfamiliar to parents and children. However, it must be remembered that these are usually pencil-and-paper tests which may reduce their suitability for Indian children.

Test results should be used as only one small part of the total picture of the Indian child and only as a supplement to our knowledge of his family ties, cultural background, and individual hopes and ambitions.

F. Counselor-Parent Relations

Where the Indian child attends a public school, it will be most helpful for the counselor to establish cooperative relationships with parents, grandparents, and the tribal governing body. The boarding student's family may be reached by other methods and other personnel. By attendance at tribal affairs and PTA meetings and by home visits, the counselor can interpret guidance services to the persons who exert the greatest influence on the student. According to Mr. Wayne Pratt, a study of Oregon State College indicated that there is a direct, measurable improvement in terms of school grades of Indian children if the parents communicate to the child about his grades; this provides enough motivation for the child to earn better grades.

The Indian child may be more apt to learn what his parents want him to learn than what the school wants him to learn. All parents appreciate being asked for help in understanding their children's problems. If the counselors and teachers can demonstrate that they understand and appreciate each child's good qualities and strengths and can let it be known that we hope to help the child build on these strengths, we may expect greater cooperation from parents. Indian parents as well as children often need help in realizing how important school is to the child's future life and they will need our help in avoiding absenteeism and drop-out.

Since the Indian youth enjoys a relationship of patient and understanding help with his parents, uncles, aunts, and grandparents, it may be that he will wish to establish this sort of relationship with the counselor. This may indicate his acceptance of the counselor as a helping person.

Most children need help in developing study skills and habits. This is especially true of Indian children, since they may already have a problem of language conflicts. The counselor can provide a genuine service by demonstrating study skills and not just describing them. Having the child bring his textbook and assignment to the counselor's office and spending a little time helping him learn, for instance, how to find the important idea in a paragraph by reading and discussing it with him will provide more lasting help than telling him in general terms how it is done. Indian children have always been taught to learn by doing rather than by direction.

Competition with other Indian children in school subjects is not part of Indian culture, although competition in sports is sanctioned. In encouraging improvement of scholastic achievement, it may be more helpful to challenge the counselee to compete with his own past record than to compete with other children.

Group counseling may supplement some individual interviews. The peer group can provide the necessary support to work on problems of values, attitudes, and behavior.

G. Occupational and Vocational Information

The Indian youth ordinarily has a very limited knowledge of the world of work, because he identifies with the limited occupational activities of his parents and grandparents. In interpreting occupational opportunities and their vocational and educational requirements, the counselor must begin at the youth's own level of understanding. Appropriate visual aids may be used as well as pupil research into the numerous areas open to them in adult life. Teachers in science, social studies, and English may help in this acculturation process by making occupational areas the subjects of themes, term papers, and oral assignments.

The counselor should make use of the Employment Security Department and the Employment Assistance Service of the Bureau of Indian Affairs in helping to orient Indian youth to the world of work. Academic requirements for institutions of higher learning and scholarship opportunities for Indians should be part of the informational equipment of the counselor.

In the area of vocational and educational counseling, our purpose should be to help the Indian child develop a realistic vocational goal that is in keeping with his ability, interests, goals and educational attainment. We must develop and maintain a sensitivity regarding the effect the Indian child's education is having on his parents and his family life and the problems that may be caused in this area by the child's progress beyond the level of acculturation of the family group. Above all, we must accept the fact that the Indian student's problems must be solved by the student himself, but that understanding and counseling can help.

The techniques which have been reviewed in the above paragraphs are basically acceptable counseling techniques with any child, but they have been oriented toward the Indian child with his particular problems in our culture.

III. COUNSELING WITH INDIAN YOUTH AND ADULTS

A. General Statement

Experience generally has shown that the counseling process is the same for Indians as it is for any other person or group. The challenge may be greater; the establishment of an acceptable counseling setting and counselee acceptance may be more complex, but once rapport is established, counseling should progress as is needed to complete the problem solution process. This appears to be a simple solution to a problem that has caused counselors many, many hours of concern and a great deal of frustration. The establishment of rapport is where success is gained. It might be assumed that an Indian student is acculturated by the fact that he is living in our culture. Certainly he has attended our schools. In many cases he has spent a great deal of time in the company of Caucasians. He has been an athlete and a school hero; he has worked and played with white children and adults. Indian life, as it was generally pictured, has passed from the scene. Why, then, is he not as the rest? This is the first of many false assumptions.

B. Areas of Counseling

1. There are several areas where the counseling process can be beneficial; for the youngster in a school setting, for a youngster leaving school and making a transition from the world of school to the work world, and for adults making changes or adjustments during the working lifetime. In each of these periods basic procedures are used. It is necessary, however, to meet individual needs at these various stages. This is best accomplished by varying techniques using different sources and types of information, and by the degree of involvement of the individual in the process of problem solution.

   a. In-school youth is in a setting where there is a great deal of control of the person. The school relationship is often seen as a disciplinary one. The counseling process may well be the first permissive school experience for these young people. The counselor must have made an effort prior to counseling Indian youngsters to understand the dual culture that the youngster lives under. The Indian child who normally follows the Indian orientation is substantially different from the non-Indian or "white" child who follows the Western cultural orientation. It is very common, in the vernacular of a counselor, to say that counseling is a "face to face" interview. It is a part of Western culture to "look you in the eye". This is what we normally expect from a counselee. The Indian youngster, however, has been told in his home not to look you in the eye but in a gesture of respect to lower his eyes. Hence, if a counselor says, "Look at me", from the counselor's point of view this is good. From the Indian youngster's point of view, it is bad. This example can

be carried over into hundreds of cultural differences that can create barriers and nullify the opportunity for successful counseling. The point to be made here is that in dealing with youngsters of Indian descent, a great deal of care must be taken by the counselor to follow one of the first rules of good counseling; that is, to learn as much about your client so that you can understand him from his point of view, and not impose the counselor's concepts on him.

b. Counseling "school-leavers" presents some unique challenges. The counselor has to understand a cultural relationship of the individual to the world of work. In the Western cultural orientation, work means a number of things. Some are economic gains, an expression of individualism, a means of belonging, and so forth. To the young Indian leaving school, either through dropout or graduation, this is dual cultural concept again. First, he is faced with making a decision about the type of jobs the white man expects him to take, whether or not it fits his own individual needs, his interests, aptitudes, etc. The Indian cultural concepts of work and of establishing himself for his adult life may very well be considerably different from what the counselor may expect it would be. It is true that the Indian will probably have to fit into the economic scheme of the times as they exist, but with proper approaches, the counselor can be of real help in assisting the Indian youth to combine the two cultures in the most appropriate of decisions. As an example of this point, we may consider a young Paiute member. From aboriginal times it has been a cultural pattern of this group of Indians to move from place to place in their search for food, with short tenure in any one place with the exception of the winter camp. This winter campsite is generally considered to be home.

The feeling in the modern day tribe member, to a large extent, follows this same pattern. It generally would not be appropriate for one of these people to select or be assisted in selecting, a life's career that would require him to stay in one place for a long period of time. Rather, it would be better to consider an employment that permits working out from a central location. This may be why many Indians are successful workers in the construction field. In this type of work jobs are secured through contracts by the employing firm. This takes the worker away from his home for periods of a few weeks or a few months, and on termination of the contract a worker returns to his home awaiting assignment to the next job. This type employment does not restrain the skill level of the workers because many of these workers are skilled equipment operators. This same situation may be true of Indian workers employed as carpenters. They return to work with a short period between jobs.

c. When a counselor is called on to counsel with adult Indians in adjusting to work situations, such as improving their relationships with employers or employing units, it again becomes necessary for the counselor to make every effort to understand how the Indian feels about his employment as a worker and as an Indian. This Indian counselee is faced with satisfying white man's culture and satisfying the Indian culture. There are many times when this is a very difficult thing to do. This causes frustration that cannot be accepted, resulting in a greater problem, possibly, than the one that caused the initial counseling need. If a counselor does not attempt to understand this phenomenon, he will not be able to function as a counselor. One mistake that is made by most people is that the Indian falls into very specific and generally derogatory classifications with a few exceptions where a "good" Indian has done "something" to improve himself. It may be an oversimplification, but it would be enough to say that the Indian is capable of a wide range of work at a skill level anywhere along the skill continuum. Their needs from their point of view and on their value system may vary from ours but if the counselor does his job as a counselor and sees the client from his point of view, the challenge can be successfully met.

C. Counseling Problems

1. It would be foolish to say that there are not substantial problems involved when counseling with Indians. As counselors, we would normally approach the process from a Western cultural orientation. We may also look to our acceptable middle class educational standards background. Seldom, if ever, unless with special preparation would any counselor in our area consider the English language as a challenge in counseling. In dealing with Indian clients, on three of these areas quite serious problems arise.

a. We have alluded to cultural problems many times and it is the general concept of an American to expect anyone living in our country to change his cultural patterns to be in compliance with our own. We fail to recognize that the culture of the Indian has existed for up to 25,000 years on this continent, while the culture in the Great Basin has existed for slightly over 10,000 years, and the American culture for less than 500 years. It is the characteristic of the Indian culture to resist change for centuries, and yet we expect that suddenly all of the cultural background of thousands of years can be changed in 12 or less years of schooling or through a short-range period of a few hours counseling. A counselor should be well aware of the limits of an acculturation. He should be well aware of the differences of a culture, those that can be accepted by an Indian and those that are unacceptable. The counselor cannot be insensitive to the needs of the Indian culture.

The counselor must make every effort to seek the background of the individual Indian, and it must be remembered that there are over 300 tribes, each tribe having its own value systems, cultural backgrounds and language. The counselor is faced with the challenge of understanding the individual whether he is Indian, Caucasian, Negro, etc.

b. The background of the Indian for centuries has been to meet his needs for food, shelter, and clothing pretty much on a cooperative basis. His educational process generally has been one of learning by doing except for the carrying of folk lore from generation to generation. None of these educational procedures has been formalized, primarily because the culture and language have not been reduced to writing. The educational system has been carried out by demonstration and following examples, or by word of mouth. We now attempt to place a youngster in the confines of a classroom and teach him out of a book or by use of the written word. It would appear that after a few generations that our educational standards would be accepted. The educational acculturation should really be complete by this time and yet, when we look into the situation, we find very little change from the past. This goes back to the point made previously, that our cultures change rapidly and theirs do not. Quite frequently in the home life of the Indian youngster, he is told just the opposite from what he learns in school, or he is told to satisfy the needs of the white man, but forget it at home. The educational achievement of the Indian may have little relationship to his potential achievement. Our educational standards are geared for middle class white people of Western culture, not for the Indian. This dual cultural standard creates problems for the Indian; he is expected to be the one to make the changes that he cannot make. The counselor, to be effective, must secure background information relating to the cultural behavior of his client from his point of view, and the degree of acculturation before the counseling can have any chance of success.

c. It is not generally accepted in our society that English is a second language. Yet, for the Indian, this most generally is the case. Difficulty in interpretation of words to get the proper meanings causes substantial problems that will affect the relationship of the counselee and counselor. The schools, as have been treated in another part of this paper, are faced with serious problems in teaching English to Indian students. These same problems will exist and cause difficulties in the counseling process. It will take a long time for complete linguistic acculturation. In the counseling process where aptitude tests are used, it is a generalization to say that the Indian counselee

has a low verbal aptitude and that he should do something about it. This does not solve the problem. It is up to the schools to teach the youngsters English in such a manner that he can learn English. It is the responsibility of the counselor to be able to communicate with his client rather than to expect him to do something. The counselor should do something. The English problem will also minimize the effectiveness of tests, either verbal or non-verbal, in the counseling process. In order to establish rapport, it is necessary that a good communications system should be established. Since it is the counselor's responsibility to communicate effectively, he must know enough about the linguistic differences and problems that will arise. The counselor should remember that in many cases English is not spoken in the home. It must also be recognized that while the Indian is speaking English, he may maintain a train of thought almost entirely in his native tongue, and that this creates severe restrictions in the counseling process.

D. Recommendations for Solutions

1. It would be recommended that any counselor working with Indian counselees should prepare himself to meet the challenges that are inherent in these situations. If the counseling load is sufficient, special training should be taken by the counselor to prepare him for this role. Where a counselor is specially prepared, it would probably be best to have all Indian counselees referred to him. Where circumstances do not make this possible, in-service training should be given to orient the counselor to the problems that he will face. It would be very poor judgment on the part of school administrators or others charged with the responsibility of serving Indian people, to restrict this training only to counselors. Any staff members dealing with these people from pre-school through adulthood should have a thorough orientation into this bi-cultural, bi-lingual concept. Western culture could be strengthened by accepting many facets of Indian culture, and there should be an exchange rather than a complete domination of cultures.

E. Closing Statement

Considering the different value systems, the Indian has achieved a high degree of success with his culture, and has lost it through the infliction of Western culture. Western culture is still trying to find what it has taken away. Counselors and teachers should try to help or understand the dual culture concept, to accept Indian culture as being equal to their own in many areas, and to help the Indian become prideful in his heritage, strengthening his feeling of worth as a human being. In this way, acceptance of Western culture will be enhanced.

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